

An Open Letter
to my Fellow-members of
The Theosophical Society

LETTER NO. 10

MAY 31st, 1939

DEAR BRETHREN,

If this were the last letter I were to write to you all, I could do no other than repeat that which has been the dominant theme of my previous letters—the Masters, Theosophy, and The Theosophical Society. Homage to the radiance of all three will be my richest legacy.

These three form the great Triangle of the lives of all Theosophists, with the living embodiments of Theosophy—the Masters—at the apex, the Life and its Form constituting the angles at the base.

In the Theosophist angle I place the whole membership of our Society from the greatest to the youngest—past, present and to come. In the Theosophy angle I place Truth, howsoever expressed in religion, in philosophy, in science, in every

detail, in every organism of the evolutionary process.

At the apex I place the perfect embodiments of Truth, the perfect embodiments of highest Form, Those through whom Truth shines in Theosophy and in The Theosophical Society.

This great Triangle is the symbol of the certainties which for us, or at least for most of us, have taken the place of hopes, beliefs, doubts. It is the symbol of our entry into peace out of storms. It is the symbol of our courage to face past, present and future in the light of Truth and of Truth's living Witnesses.

Truly, some of us may not yet have been able so to apply the magic of Theosophy that it changes our uncertainties into certainties, our ignorance into wisdom. But I think probably all of us know that this magic is near to us for our grasping, that, as we seek it, we shall find it, and that the more we find it, the more will it clear our ignorance-beclouded outlook.

For nearly 45 years I have been a student of Theosophy in one or another of its many forms, and the more I study the more the haze of doubt and uncertainty is

wafted away from my path, so that as each year passes I perceive the better what I have to do now and what is my destiny in the future. There is not a sentence in our classic literature which is not at once a revelation and an inspiration. Whether we understand it or not, it works its magic and we become changed, because it speaks to us though in a foreign tongue. Supremely, of course, is this true of *The Secret Doctrine*. I do not hesitate to say that entirely apart from any understanding of it, it lifts its possessor into regions he could not otherwise attain. It rings innumerable changes upon a mighty mantram, and the physical volumes themselves possess magic power. But as we understand more and more, its magic is such as to help us, though but in a very small degree, to have some little experience of the eternal verities it portrays. This is also true of other great constituent elements of our classic literature, and each of us knows what are his magic books, not only in our Theosophical literature, as such, but also other books written by true magicians.

I would not confine the word *Theosophy* to the truths that are current in The Theosophical Society, nor to our literature.

As Truth is everywhere, so must Theosophy, which is Truth, be everywhere no less. Here it may be invisible or at its slowest rate of vibration. There it may be perceptible, with quickened vibrations. But here and there it may be blazing, almost blinding, and with vibrations which may well be called thunderous, because they lift us into the regions of thunder, into the high places where the majesties of nature play in deep intensity. I can think of many books, and also of many persons, highly Theosophical in that they lift me out of my smaller into my higher Self, reminding me of those sublimities in my life which as yet I have not climbed. To climb them is, of course, only a question of time. Eventually, I must live upon my mountain-tops and reach out into great distances, and up into still more splendid heights—reaching down to help to lift to their own eminences those who come after me. But I am sure there is nothing more glorious in life than that from time to time the mists about the valleys of our present living should be lifted for us to perceive the mountain ranges which are ours for the climbing. Books and persons can effect this magic lifting. But I think that a large majority of all really

earnest Theosophists will say that the most magic uplifts they have experienced have been through Theosophy, through the incidence of membership of The Theosophical Society, and through the messengers of the Masters and the Masters Themselves.

It does not so very much matter whether an individual member has known one of the messengers of the Masters, or has brought through a remembrance of his friendship with the Elder Brethren. Every messenger of the Masters who has helped to vivify The Theosophical Society and to spread Theosophy has his or her contact with every single member, influences every single member, and, as I know full well, exalts every single member. Actual physical contact, actual waking-consciousness remembrance, is so very small an affair in fact. We place far too high a value upon it. We intrench ourselves in it as if it mattered most, and then deem we have no contact if there be no contact of the kind which we alone recognize as experience.

I do not hesitate for a moment to say that every single member of The Theosophical Society is a friend of one or another

of the Masters, knows one or another of the Masters, is probably a friend of old standing. Nor do I hesitate to say that every single member of The Theosophical Society knows H.P. Blavatsky, H.S. Olcott, Annie Besant, C.W. Leadbeater, and others, whether or not he or she has seen them physically. We Theosophists, it ought to be remembered, are one Brotherhood and in that Brotherhood are the greatest as well as the least. And that Brotherhood is like all true Brotherhoods in that there is an intimacy of friendship and co-operation between every single constituent element.

I do so wish that our members could extricate themselves—I have no doubt that many do—from the peculiar conception that life is concentrated on the physical plane and that everywhere else there is less than life. That they are only awake when they awaken from sleep into the physical plane, and that what goes on when they awaken into the astral or some other inner plane has very little real significance.

It is my own personal experience that life is less on the physical plane than anywhere else, that the life I lead out here is

more than anything else a reflection of the life I lead elsewhere. I go to sleep to awaken into fuller and richer life. I return out here to the very frontiers of consciousness to live a life of far greater restriction and tensity. True it is that we must conquer the frontiers before we can return home triumphant to the Centre. But we Theosophists ought to know that the nearer we are to the Centre, the more abundant, the richer, is our living. It is on the inner planes that we can know our Masters well, and Their messengers, too, whom They have sent for our helping. It is on the inner planes that we can know something more of the great evolutionary plan and can understand a little more of our part in it. It is on the inner planes that we see Truth, not just as the facet of it within which we confine ourselves on the physical plane, but as a glorious diamond of an almost infinitude of facets, each as beautiful as every other.

We must make the Masters living realities in our physical plane lives. Everywhere but here They are such living realities to each one of us. In our physical brains we must know this, even though the experience may become so clouded as

it passes into the brain as to be unrecognizable. We must say to our brains: "You must not obstruct the Truths I know elsewhere. It is not what you allow to pass through that shall be the sum total of my reality out here but what I know elsewhere."

The physical brain is not the only channel from within, and we must positively learn to use at least some of the other channels, or we shall remain in slavery longer than we need.

It is indeed very well that belief in the existence of Masters should not be a condition of membership of The Theosophical Society. It is right that the First Object should call upon us to believe in Brotherhood and to make that belief active. It is right that the Second Object should ask from us our belief in the value of the comparative study of religion, philosophy and science. It is right that the Third Object should call us to move away from the known to the unknown in our search for Truth. But it seems to me that belief in the existence of Masters could never be an object of our Society. Such a belief must surely reside in the sancta sanctorum of our hearts and be one of the holy

reverences at the altars of our Higher Selves. Out of our pursuit of the Three Objects will such a belief emerge, if it has not arisen in any other way, and the time will come when belief will flower in experience, and then it is that we have reached one of the great Goals of our membership of The Theosophical Society.

We have not achieved the very essence of the First Object until we are able to draw a complete circle of Brotherhood. The humanity segment we are now drawing, the segments of the subhuman kingdoms we are slowly learning to draw. There remains the segment of superhumanity. This we must also learn to draw. For it should be understood that while the First Object, as now expressed, asks no more from any member than his belief and activity in a Universal Brotherhood of humanity, this is only a step, and some day, perhaps, The Society will substitute the word "Life" for the word "humanity."

To form this circle we need the hand of Understanding and the pen of Service. To put in its proper place a segment of the great circle of Life, it is Understanding that must be our law—the Understanding

that is appreciation and helpfulness. These we must evoke in ourselves for the service of those around us and those who are coming after us ; and for Those who have gone before us there must be reverence and eager co-operation.

I know well that my own personal approach to the Elder Brethren was in the first place through an ardent desire to decrease suffering wherever I found it, then to be as useful as I could in The Theosophical Society, then to follow those whom I recognized as my leaders, then to be intent on the work given to me without a single thought of personal advantage or personal growth, and then a great longing to know more so that I might do my work for my leaders more efficiently. It was this last stage that brought me face to face in the very waking consciousness itself with one of the Elder Brethren. It was this last stage in connection with another piece of work given to me to do that brought me face to face with another of the Elder Brethren. And this last stage in connection with my work in India brought me face to face both with the great Master who presides over the destinies of India and with the Indian National Deva who works at His side.

Since these supreme events, I think I have been able to maintain the link with Them, and this link is not only a tremendous incentive to devotion to Theosophy and to The Theosophical Society, but is also the source of a deep understanding both of the many different ways which our many members are treading towards the goal of universal Truth, and also of an equally deep conviction that within The Theosophical Society the Truth must find expression in no dogmas or doctrines or orthodoxies of any kind, but must find a beautiful setting in an atmosphere of perfect freedom, so that every member not only feels no constraint whatever to take a particular path but glories in his freedom to take any path he chooses. Membership of The Theosophical Society and the study of Theosophy are at their very best a means whereby every member and every student is able to enter the more quickly into that mysterious freedom which lies in perfect obedience to the Great Law, because this Law itself is the form of which freedom is the Life.

My dear Brethren, I have allowed myself to meditate aloud, as it were, and I have done so, because in this last letter

I wanted to be as unveiled to you as I possibly could.

The Masters—

Theosophy—The Theosophical Society :

This is the Triangle of my life, as it has been for half a century and is today, and will be, I know, until this incarnation is over. And even afterwards this Triangle will still remain. The Masters will still be my Masters. Theosophy will still be my Truth, even though I hope I shall know it more deeply than I know it today. And a Theosophical Society will be a channel for my expression of these truths, however different it may be as to name, as to objects, as to forms.

I am sure that most of you, perhaps all of you, feel as I feel, even though differently. I hope you do, for I am sure that in the spirit of these Truths—the Masters, Theosophy, and The Theosophical Society—though by no means in the forms as we know them today, lies the essence of our living.

Georges S. Arundale

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